

NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

DEVOTED TO THE DOCTRINE OF UNIVERSAL BENEVOLENCE AND MISCELLANY OF CHASTE AND MORAL TENDENCY.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

VOL. IV.

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Original.

FAREWELL SERMON,

BY C. F. LE FEVRE,

Delivered in the Orchard-st. and Greenwich Churches, Aug. 30, 1835, on the occasion of his departure for Europe.

And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Acts xx. 32.

The words of our text form a portion of that most affectionate address which was delivered by the great apostle of the Gentiles to the elders of the Church at Ephesus, when he called them together previous to his departure for Jerusalem. For the space of three years he had been with them, preaching the gospel of salvation and faithfully labouring in his ministerial vocation. Uncertain whether he should ever again behold these beloved brethren, feelingly alive to their welfare and growth in grace, he convoked them together perhaps for the last time, to give them his advice and pastoral benedictions. The closing part of this address, which contains his benediction, constitutes the substance of the text, and I shall avail myself of it, as appropriate to the occasion on which I now address you.

"And now, brethren, I commend you to God." The apostle felt in this separation from his beloved flock, that he was leaving them in the care of one, who was abundantly able and willing to extend towards them his divine protection. The assurance which he experienced on this occasion no doubt originated from the views which since his introduction to the Gospel, he had formed of the character of the Deity. I cannot better improve this part of my subject than to ascertain from the Apostle's writings what those views were precisely, and if you my brethren as well as myself can entertain the same, we shall be enabled mutually to exercise the same blessed assurance and confidence. I remark then in the first place that Paul regarded God in the light of a Father. This he expressly asserts. When he was at Athens and observed that great city grossly plunged in idolatry, he took occasion to expostulate with some of its distinguished citizens on the folly of their conduct. He refers them to the writings of some of their poets in which the expression occurs that men are the offspring of God and beseeches them in consideration of this ennobling truth, to turn from their dumb idols and serve the living God, the Creator and Parent of the universe, "in whom we live, and move, and have our being." It has been imagined by some that to the unconverted God does not sustain the parental character; but we

perceive from this circumstance that Paul judged otherwise. When he made this appeal to them, he addressed them as heathen, as a people deeply sunk in the grossest idolatry and therefore assuredly not converted men. But yet he does not hesitate to address them as the children of his heavenly father. Since his introduction into the school of Christ he had much more extended views, than while he was pursuing his studies at the feet of Gamaliel. There was a time when he limited the divine relationship and when he thought that an act of oppression, persecution and even bloodshed towards those whom he considered aliens of the household of God, was an act meritorious in its nature. To kill a prophet was doing God service. But when the light of the gospel shown into his heart, he had far different views. He then saw that God was not the God of the Jews only but of the Gentiles also; that Jew and Gentile, bond and free, saint and sinner, were the offspring of the same common parent and heirs of one common salvation.

In the light of this truth, the apostle could commend his brethren to God as a faithful creator. If God was the father of all, to whose care could he leave them with a better assurance of hope? If you were about to absent yourself from the family, would you feel any hesitation in leaving your brothers and sisters to the care and protection of your parents? Assuredly not. Painful as the parting might be, and uncertain as your return might be, the greatest solace you would experience at this moment would be the comfortable assurance that your dear brethren were in the best possible hands. The anguish of your heart would be soothed by this consideration and it would soon efface the tear that trembled in your eye. Now Paul considered God as a most kind and merciful Father and therefore he felt full confidence in commending his brethren to God. From what a load of misery would the human mind be relieved, if the blessed truth were universally received into the heart. Could mankind be persuaded to feel it in all its excellency, what filial confidence, what unwavering assurance would it inspire. Then whatever difficulties they might meet with on the journey of life, they would look to their father for support and heaven as the home of their rest. They would love him supremely for they would know that if all others forsook them, he would still remain faithful. They would realize the force of this most gracious promise, "when my father and my mother forsake me, then the Lord will take me up."

I remark, *secondly*, that Paul not only considered God as a father but as a Saviour. Here then was a fresh ground for confidence and trust in him. I will give you his language, "we trust in the living God, who is the Saviour of all men, specially of those who believe." This was the very climax of his confidence. We trust our earthly parents and feel as far as their ability extends they will promote our happiness and welfare. So far as this we feel all confidence and we are enabled from this filial assurance of their parental love to go boldly to them in every time

of our need. But however extensive their wishes their powers are limited. Except from penury there is little from which even a parental hand can save us. From bodily pain and from mental anguish, from our frailties and our follies, our sorrows and our sins, they possess no power to save. To effect this we must look to the arm of Omnipotence. How truly cheering then is it to know that there is one mighty to save. That amidst all our wanderings, the untiring eye of divine watchfulness and love wakes over us and purposes at that time which unerring wisdom knows best, to lead the blind by a way which they know not.

The author of our text was an eminent instance of God's superabundant grace. How deeply was he tinctured with crime! what dark passions reigned in his bosom! persecution, cruelty, revenge, envy, hatred, malice, and all uncharitableness reigned triumphant in his heart. No wonder when he reviewed his past life and called to mind the dark period, when the supplicating voice of the martyred Stephen prayed for mercy on his murderers, that he considered himself the chief of sinners. But O! how great the change! He was now an advocate of that very faith which he sought to destroy. If God was merciful to him the chief of sinners, why should he despair of mercy being extended to his brethren. Certainly his own experience was in favor of such a result. Hence how beautifully he expresses the workings of his mind on this interesting point. He tells us "experience worketh hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life."

Here, my brethren, you see the power of God unto salvation in all its fulness. What a blessed hope did the experience of Paul work in his soul! How it harmonized with his prayers and his faith! He tells us that his prayer to God was that all might be saved; he tells us that his faith was in the living God, the Saviour of all, and he entertained a hope commensurate with those holy desires. Well might he say that it was a hope that maketh not ashamed; and that it was consistent with the most pure and exalted principle of Christian holiness is evident from the reason which he assigns, "because the love of God is shed abroad in our hearts by the Holy Ghost, which is given to us." It was a hope inspired by the love of God, communicated to the soul by the Holy Spirit. Does the love of God, does the Holy Ghost inspire us with false hopes? Ye doubting, fearful, unbelieving Christians, who dare not cherish a hope

equal to the desires of your hearts, may I not address to you the language of the Redeemer of sinners, "O wherfore do ye doubt? O ye of little faith."

While it was the happiness of Paul thus to contemplate the Father of the spirits of all flesh, we are not at any loss to account for his commending his brethren to God as a faithful Creator, but it appears to me, that in any other view of the subject he would have had dreadful apprehensions, fearful misgivings. Could he have doubted for one moment the eternal welfare of one of these dear brethren, how keen would have been the anguish of his soul, at this parting scene. Would you then, my dear brethren, experience that fulness of confidence and that holy assurance which dwelt in the bosom of the Apostle, you must cherish the same degree of faith, the same exalted hope. Any thing less than this will leave the little bark of your happiness at the mercy of the waves, in the dark ocean of uncertainty and doubt. Alas, how many are there in the world tempest tossed and not comforted because their hope is fluctuating and their faith limited!

I proceed to the second clause of my text.—I commend you "to the word of his grace which is able to build you up and to give you an inheritance among all them that are sanctified."—See here, my beloved, on what a foundation the Apostle builds the structure of the Christian Church! The word of God's grace, his favor, his love, is the basis of the spiritual temple.—What a glorious foundation! What a precious corner stone! Who then shall persuade us not to preach the love of God in Christ Jesus our Lord, lest the Church of God may be destroyed? Shall we like those foolish builders, the blinded Jews, reject that stone which has now become the chief stone of the corner? Far be it from us. It is that only which is able "to build us up and give us an inheritance among them which are sanctified," and when it is brought forth our grateful hearts will exclaim, "grace unto it, grace unto it." Remember then, my friends, that whatever may be the component parts of the spiritual structure, the word of God's grace, the doctrine of his love and salvation must be the foundation. For other foundation can no man lay than there is laid, which is Jesus Christ." Any doctrine which is at war with this forms no part of the Christian temple. It must spoil the beauty and symmetry of the edifice. But when the love of God manifested in Jesus Christ by the reconciliation of the world is the basis, every part of the divine economy and government will find its proper place. Are any afflicted? Has the chastening hand of the Almighty laid heavy upon them, and their soul is exceeding sorrowful even unto death! Be not discouraged because of the way, neither be ye weary. Afflicted children of humanity, be persuaded to believe that love still directs the arm of your heavenly Father. "Have ye forgotten (says the Apostle) the exhortation which speaketh unto you as unto children, my son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not? Now no chastening of the Lord for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." You see then even in the darkest hour of affliction that a ray of divine light emanates from the mercy seat of the Most High, to cheer the child of sorrow and affliction. The little cup of sorrow presented to our lips, is still tendered by the parental hand of love. Blessed, pre-eminently blessed is that being who can realize this truth and apply it to his unspeakable comfort.

Do not disguise the fact that it is a hard les-

son to learn. My experience, my observation, my spirit testifies, that he must have been a diligent scholar in the school of Christ who can meet the storm of sorrow pressing heavy on his soul and not shrink before the blast. The "man of sorrows and acquainted with grief," the very image of all moral perfection, agonized in the garden of Gethsamene, and in the depth of his grief was constrained to exclaim, "O my father, if it be possible, let this cup pass from me, nevertheless not as I will, but as thou wilt." Frail child of the dust, if it were necessary that he who knew no sin, should still drink thus deep of the waters of affliction, murmur not, if thou art called upon to receive thy chastening. "Why should a living man complain, a man for the punishment of his sins," as long then as we cherish the belief, that the punishment *whatever* it may be and *wherever* it may be, is still inflicted with the merciful design of ultimate good, it will not be found inconsistent with the most perfect love. But the idea of unmitigated, endless punishment instead of bringing forth the peaceable fruits of righteousness, plunging the sinner deeper in misery and in crime, and that inflicted by a father's hand, is, I confess, a sentiment abhorrent to my soul. I can see no beauty, no excellence in it, I see nothing of the love of God; nothing of the grace of mercy of Jesus Christ. I cannot reconcile it with any principle either of goodness and utility, and I feel conscientiously bound to reject it as an unsightly, monstrous stone placed by some incautious builder in that glorious edifice, whose foundation is the love of God and whose superstructure is a combination of heavenly graces.

On the same principle on which we have accounted for the existence of misery in the world, may we likewise account for the existence of sin, God is love and yet sin and misery exist.—This obstacle to divine grace rises before many like a mountain and it acquires at least faith like a grain of mustard seed to cast it into the deep. I feel it in all its magnitude, but my faith rises above its towering height. The objection, however, I must be permitted to remark comes with a very bad grace, from those Christians who differ from us in their estimate of the divine government for if it presents a *present* difficulty in our way, it lies as an *eternal* barrier in theirs. While we can contemplate a period when the wisdom of God shall destroy sin and misery in every degree and bring in everlasting righteousness, they perpetuate it and it stands as a monument of the impotency of an Almighty arm. I confess that with the implements which reason furnishes, unassisted by divine revelation, I should despair of reconciling the two propositions. But when permitted by the eye of faith to look at the consummation, the difficulty ceases. The language of the author of the text supplies to my mind a sufficient explanation of the whole matter." "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now; and not only they, but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves waiting for the adoption, to-wit, the redemption of our body." Now if we can believe with Paul, that "where sin abounds, grace does much more abound," the perfect beauty of the temple of grace, remains unblemished. But I must confess without this solution, I could not "justify the ways of God with man." Immortalize sin, immortalize misery, and you drive me on the bar-

ren shores of Atheism. Man comes on the drama of existence and this is the *first* scene. He sees but in part, he knows but in part. He goes out during the first act and all is dark and mysterious. Did he wait for the development of the drama, he would see the perfection of the plan. I cannot entertain a doubt that when this corruptible shall put on incorruption, when this mortal shall have put on immortality, when Christ shall have delivered up the kingdom to God his Father and God shall be all in all, every eye will see and every tongue will confess that all has been conducted with unerring wisdom and infinite love. The grace of God will still survive amidst "a wreck of matter or a crash of worlds."

With such views of divine government as Paul entertained, he could confidently commend his brethren to God and to the word of his grace and having partaken from the same inexhaustible fountain of divine love, I can with the same confidence commend you to our common Parent. While you are grounded in this most holy faith, you will continue to grow into a holy temple of the Lord and I pray you God to keep firm in that faith which will give you "an inheritance among all them that are sanctified."

It now only remains for me to bid you FAREWELL, and I do it with joy and not with grief. A thousand pleasing anticipations arise in my mind to take away the edge of that anguish, which a separation from those we love, occasions in every feeling bosom. I go to the land of my nativity. Here I shall visit scenes endeared to me by a thousand fond reminiscences. I shall tread that ground which was the theatre of my youthful sports; the scenes of those halcyon days, where my untutored mind looked abroad upon the untrodden world, and contemplated it as a feast of delight—when the mind could never be satiated. Delusive dreams of youth, which the realities of maturer years have broken! Still would I fondly walk again over the enchanted ground, and lulling my senses in the oblivion of the past, embrace once more the airy phantom of youth's anticipated bliss.

I go to rejoice the heart of father, mother and brothers. To feel the grasp of a father's warm affection and the embrace of a mother's warmer love. Fourteen years have now elapsed since we mingled our parting tears, and except in that strong affection which lives in the parental bosom, while life's taper burns, I must look for a great change. Time will have left some traces of his silent operations.

I go bearing with me the words of "eternal life," and I assure you that it is in view of this that I indulge some of the most pleasing and pure anticipations. Should it be the good will of my heavenly Father to make me instrumental in enlightening the understanding of any, especially of those with whom I am more immediately connected with ties of consanguinity, how grateful should I feel for this mark of his favor. To present a more elevated view of the divine government, to inspire a better hope, to exalt the character of the Redeemer, and to have the testimony received into the heart would afford me the highest possible consolation. I look forward to this as the most fruitful source of joy in my proposed journey. May I not be disappointed in these ardent anticipations.

I go, my friends, as the adopted son of this country. Dear to my heart is my native soil; dear, very dear are my kindred and friends in the land of my birth. I shall never think of them but with the strongest emotions of affection and tenderness. But still, I must be permitted to call this my home. I feel that a great change has come over me. Your constitution and your institutions accord with my feelings and I could scarcely more content myself with that form of government whose throne is established on the prostrate liberties of the people, than I could enjoy myself in a heaven whose pillars were planted in that fabled gulf where countless millions mourn." Republicanism and Universalism are more closely allied than many imagine.

Brethren, may you go on and prosper; may God shed upon you both temporal and spiritual blessings. May I find, on my return, many added to your ranks; that the word has run and been glorified, and that many from the east and the west, the north and the south have come to sit down with you in the kingdom of his grace. And thus "I commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among all them which are sanctified." Amen.

THE LAW OF KINDNESS.

Overcome evil with good. Rom. xii. 21.

The elevating principle contained in the sublime precept which stands at the head of this article, is most touchingly illustrated in the case of Saul and David.

Saul, king of Israel, from causes which every person will discover by reading the accounts contained in I Samuel, was violently opposed to David, and sought to deprive him of his life. On a certain occasion, Saul was informed that

David was in the wilderness. Accordingly, Saul took an armed band, and went forth to seek David. While pursuing this object, he entered a cave and fell asleep. In that very cave, David and his followers were concealed, who urged him to seize Saul as a prisoner, and do with him as seemed best in his sight. David resisted the temptation, and concealed himself till Saul left the cave, having first cut off the skirt of his robe, to prove to Saul that he had been in the power of him whose life he was seeking. No sooner had Saul left the cave, than David ran after him, and said—"This day thine eyes have seen how that the Lord hath delivered thee to-day into my hand in the cave; and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth my hand against my Lord; for he is the Lord's anointed. Moreover, my father, see, yea see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe and killed thee not, know thou and see that there is neither evil nor transgression in my hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee; but my hand shall not be upon thee." Sam. xxiv. 10 to 12.

We here discover, that though Saul was seeking the life of David, yet David returned good for the evil. What was the consequence? Did such noble conduct render Saul still more outrageous, or did it overcome his evil intention? Read the following language and we shall ascertain—"And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, is this thy voice, my son David? And Saul lifted up his voice and wept. And he said to David, thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil. And thou hast showed this day how that thou hast dealt well with me; forasmuch as when the Lord had delivered me into thy hand, thou killedst me not. For if a man find his enemy, will he let him go well away? wherefore the Lord rewarded thee good, for that thou hast done unto me this day." Verses 16 to 19. We now perceive the result of overcoming evil with good. Saul was melted into tears, he gave up his bloody purpose, left David and returned home.

What a beautiful illustration of the moral sentiment, "overcome evil with good!" How well it proved that good will destroy evil—not by a brute force, which crushes but does not destroy rebellion—but by love, a principle whose magic power can open the fountains of the heart which have long been concealed by crime, and make the sinner humble as a little child. And can we draw from this illustration no moral reflection, the practice of which will benefit us in life? Fellow sinner, hast thou an enemy in thy power, whom thou canst crush and destroy? Recollect the conduct of David with Saul, in the cave of Engeddi—go and practice the same forgiving spirit.

Herald of Truth.

[From the Magazine and Advocate.]

MINUTES

Of the Proceedings, of the Chenango Association of Universalists, for 1835.

1. Met at the Great Brook, South New-Berlin, on Wednesday morning, August 27, 1835, and after uniting in prayer with Br. Potter, organized the council by choosing Br. J. POTTER, Moderator, and Brs. W. H. Waggoner and M. B. Newell, Clerks.

2. Appointed Br. W. Field, Jr., C. Rich and N. Doolittle, a committee to arrange the order of public services.

3. Appointed Brs. D. Skinner, A. B. Grosh and G. Messinger, a committee on fellowship and ordination.

4. Appointed Brs. N. Doolittle and C. S. Brown, (ministers,) and W. Field, Jr. and E.

W. Corbin, (laymen,) delegates to attend the State Convention, in 1836, with power to appoint their respective substitutes.

5. Received the Universalist societies in Pitcher, McDonough, and Butternuts, into fellowship with this Association.

Thursday morning. United in prayer with Br. C. S. Brown.

6. Appointed Br. C. S. Brown to deliver the occasional sermon, at our next session, and Br. G. Messinger, substitute.

7. Recommended the following proposed amendment of the seventh article of the constitution to the consideration of this body, for its adoption or rejection, at its next session:—"Article 7. If any preacher in fellowship with this Association, shall be charged with unbecoming or irreligious behaviour or conversation, the committee of discipline shall inquire into the cause of complaint, and if said charges, appear to be well founded, they shall suspend the accused from fellowship, and report said case to the Association for withdrawal of fellowship, continuance of suspension, or restoration of the accused to his former privileges. And if any preacher in the fellowship of this Association shall, for one year, cease to minister steadily at least one-fourth of the time, the committee shall inquire into the reasons for such cessation, and report to the Association, if they deem it proper case for further action."

8. The committee of discipline reported, "That they have examined the charges against the moral character of Abner Kneeland Marsh, and, on the testimony submitted with this report, find him guilty of gross immorality and profligacy, his denial to the contrary notwithstanding, and therefore move that fellowship be withdrawn from him."

8. Resolved, (unanimously,) That the report of the committee of discipline be accepted, and that the fellowship of this Association be accordingly withdrawn from said A. K. Marsh.

10. Appointed Brs. G. Messinger, J. S. Sherburne and W. Bullard, the committee of discipline for the ensuing year.

11. Appointed Br. C. S. Brown to prepare the minutes for publication in the Magazine and Advocate, with a request that they be copied in the Christian Messenger.

12. Adjourned to meet at Oxford, on the last Wednesday and following Thursday in August, 1836.

W. H. WAGGONER, } Clerks.
M. B. NEWELL, }

ORDER OF PUBLIC SERVICES.

WEDNESDAY. Morning.—Prayer by Br. Potter. Occasional sermon by Br. Doolittle, Jerem. xlii. 23.

Afternoon.—Prayer by Br. Manley. First sermon by Br. Sanderson, Isaiah xxv. 9—8.—

Second sermon by Br. Grosh, James iii. 12.

Evening.—Prayer by Br. Kinne. Sermon by Br. Whiston, Matt. ix. : 37.

Services at Homlesville.—Prayer by Br. Ames. First sermon by Br. Messinger, Luke xxi. 13.

16. Second sermon by Br. Potter, 1 John iii. 3.

Afternoon.—Prayer by Br. Ashton. Sermon by Br. Skinner, James i. 17. Addresses by the same.

LAY DELEGATES PRESENT.

Paul B. Main, George W. Stockwell, Pharsalia; Joseph Kirby, Stephen Presson, Bainbridge; Joseph S. Coomb, James Adams, Hamden; James Berry, Sylvester Brisack, Walton; Anson Cary, Thomas Brown, Oxford; Charles Rich, Waterman Field, Jr., South New-Berlin; Jonathan Chandler, Cory L. Beebe, Pitcher; William H. Bartle, Samuel Drew, McDonough; Russell B. Beedle, Silas Genson, Smithville and Greene; Jacob Spaulding, Roswell Hinman, Lilse.

MINISTERING BRETHERN PRESENT.

J. Potter, W. H. Waggoner, M. B. Newell.

C. S. Brown, G. Messinger, T. J. Smith, O. Whiston, A. B. Grosh, D. Skinner, L. Haytt, N. Doolittle, G. S. Ames, W. E. Manley, G. Sanderson, S. Ashton, W. Bullard, O. Wilcox, J. S. Sherbourne, E. Guild, J. L. Sharp, E. Gage, A. Kenne.

Remarks.

The Association transacted its business in great harmony and with perfect unanimity. Our meetings were attended by a very large and attentive congregation. On the second day, besides a number that went away for want of room, upwards of two hundred carriages were counted around the house. The words of salvation were delivered to the listening hundreds in an interesting manner, and it is humbly believed that much good was thereby done.

The painful task of withdrawing fellowship from an erring brother was done only after full conviction of his guilt—a conviction confirmed by his own conduct—and we rejoice, since he was guilty, that we were enabled to discover, thus early, his monstrous hypocrisy and depravity, that we might guard the public against deception, and show him the truth of Holy Writ, "Be sure your sin will find you out." May this lesson lead him to repentance, and save him from continued profligacy and repeated crime.

The society with whom we met were truly kind, affectionate and hospitable—we rejoice that their prospects are not obscured by the misconduct of him who lately ministered to them.—May they continue steadfast in faith, fervent in zeal, and active in well-doing.

Brethren at large, let us be faithful in that cause in which we are engaged, adorning it by our lives, even as it blesses us with its hopes and cheers us with its consolations; for we may rest fully satisfied that our labor is not in vain in the Lord.

Per order,

C. S. BROWN.

CONFERENCE AT WOLCOTT.

A Conference will be holden at Wolcott, Wayne county, on the 14th and 15th of October next, at which time the stone church lately erected in that village, will be dedicated to the worship of one God, the Savior of all men.—The dedication sermon will be delivered by Br. P. Morse of Watertown. Ministering brethren generally are invited to attend. Provisions will be made for friends from a distance.

T. C. EATON.

Religious Notices.

Br. S. J. Hillyer will preach in the School-house near Bishop's Factory, Saturday evening, Sept. 26th; at Darien, near J. Whiting's, Esq. Sunday morning, the 27th; near Mr. Waterbury's at 1 o'clock, P.M.; in Greenwich at half past 4, and at Stamford in the evening.

Br. T. F. King will supply for Br. S. J. Hillyer, the 4th Sunday at North-Salem.

Br. F. Hitchcock will preach at Trumbull, the 2d Sabbath in September (13th,) and at Sandy Hook, Newtown, the 3d Sabbath in Sept. (20th.)

Br. S. C. Bulkeley will preach at Flax Hill, Saturday evening, September 12th, at the School house near Mr. John Mallory's Sunday 13th, in the morning and afternoon, and at New-Canaan in the evening; in Croton morning and afternoon, and at Sing Sing in the evening of the 3d Sunday in Sept. (20th.)

Br. Doolittle will preach on Wednesday evening, 23d inst. at Wapsena, near Mr. Pearsall's; Thursday evening, 24th, at Sheshequin; Friday evening 25th, at Troy, and Sunday 27th, at Wellsborough, Tioga Co. Pa.

Br. William West, of Philadelphia will preach in Danbury the 3d Sunday in Sept. (20th inst.); in Brookfield, Monday evening, 21st. Br. W. expects to be at Hartford, and if some of the friends who attend the Convention from Danbury, could make arrangements so as to convey him to Danbury, on their return, it would accommodate.

Br. West will preach in Bloomingburgh, N. Y. Thursday evening 24th inst.; at Wurtzboro' Friday evening 25th, and in Monticello, Sunday 27th inst.

IMPORTANCE OF THE DEVIL.

The last New-York Mirror has some extracts from a work soon to be published by the Messrs. Harper, entitled a "History of Necromancy," by William Godwin. Among these extracts we find one relating to Luther, which we copy for the gratification of our readers.

We have long been aware of the importance of the Devil in the popular doctrines of the day, but we never before knew his great value in imparting scripture knowledge—his importance in scripture interpretation!! Why, really, an intimate—a very intimate acquaintance with the arch adversary is essential, it seems, to enable one to "perceive the just interpretation" of scripture! Only let his infernal majesty once get you snug "in a corner," and the business is accomplished! Well, then, we hope to hear less fault finding hereafter. A consideration of his valuable services should abate many of the hard sayings against him which are common now-a-days. The following is the extract alluded to.

LUTHER.

It is particularly proper to introduce some mention of Luther in this place; not that he is in any way implicated in the question of necromancy, but that there are passages in his writings in which he talks of the devil in what we should now think a very extraordinary way. And it is curious, and not a little instructive, to see how a person of so masculine an intellect, and who in many respects so far outran the illumination of his age, was accustomed to judge respecting the intercourse of mortals with the inhabitants of the infernal world. Luther was born in the year 1483.

It appears from his treatise on the abuses attendant on private masses, that he had a conference with the devil on the subject. He says that this supernatural personage caused him by his visits "many bitter nights and much restless and wearisome repose." Once in particular he came to Luther, "in the dead of the night, when he was just awaked out of sleep. The devil," he goes on to say, "knows well how to construct his arguments, and to urge them with the skill of a master. He delivers himself with a grave, and yet a shrill voice. Nor does he use circumlocutions, and beat about the bush, but excels in forcible statements and quick rejoinders. I no longer wonder," he adds, "that the persons whom he assails in this way are occasionally found dead in their beds. He is able to compress and throttle, and more than once he has so assaulted me, and driven my soul into a corner, that I felt as if the next moment it must leave my body. I am of opinion that Gessner, and Oecolampadius, and others, in that manner came by their deaths. The devil's manner of opening a debate is pleasant enough; but he urges things so peremptorily, that the respondent in a short time knows not how to acquit himself." He elsewhere says, "The reason why the sacramentarians understood so little of the scriptures is, that they do not encounter the true opponent, that is, the devil, who presently drives one up in a corner, and thus makes one perceive the just interpretation. For my part, I am thoroughly acquainted with him, and have eaten a bushel of salt with him. He sleeps with me more frequently, and lies nearer to me in bed, than my own wife does."

Original.

"GOD IS EVERY WHERE."

We have a thousand times been forcibly impressed with the truth and beauty of the above expression of the poet, while contemplating the works of the Omnipresent and Omnipotent Jehovah. We have stood at the foot of the "mighty mountain wave," as it lashed the foaming shore, and beheld in the distance on the less troubled bosom of the "vast expanse of waters," the proud ship floating in her majesty. Above was the clear blue vault of heaven, and the sun peering aloft in his accustomed glory. Myriads of gregarious sea-fowl were hovering in the pure

air over my head, or riding on the regular swell of the blue ocean before me. Everything around, above, beneath, seemed to say, "*God is every where.*"

Often have I been to lave at noontide at the bubbling spring, whose waters, like hope in the human breast, "spring eternal" from the exhaustless bosom of the earth. Amid summer's heat and winter's cold it constantly sends forth its never-varying stream to gladden and refresh the thirsty traveller. Following the meandering rill, which it pours down a gentle declivity into a neighboring meadow, you may behold the snow-white lily that surpasses "Solomon in all his glory," and many parti-colored and blushing flowers that seem to rear their ambrosial heads as if grateful to the fount which supplies them with health and beauty. When I have let my eye linger on the humblest of these flowers, and considered that this is not forgotten nor neglected by its Eternal Author, "that the hairs of our head are numbered, and not a sparrow falls to the ground without our heavenly Father," surely thought I, "*God is every where.*"

Whether we look upon the starry concave above us, or upon the prolific earth beneath our feet, upon the bow of the everlasting covenant, or the fearful gleam of the lightning's torch; whether we hear the lulling music of nature, when "not a leaf has leave to stir," or the terrifying voice of the rolling thunder, we are still impressed with this solemn, pleasing truth, "*God is every where.*"

I would live under the moral influence of that "still small voice" which, amid the temptations by which I am surrounded, and the sorrows I am called to share, in the dark hour of doubt and affliction, kindly whispers, "*God is every where.*"

Let him who is secretly plotting mischief against his neighbor, who "chooses darkness rather than light," constantly bear in mind that "the eyes of the Lord are in every place beholding the evil and the good." Let "the fool who has said in his heart there is no God," let the sceptic who calls on us to philosophize upon the component parts of the Deity, and to fix His habitation, remember this truth, "*God is every where.*"

His power, and wisdom and goodness shine in the sun, "they glow in the stars and blossom in the trees;" they are blended in the harmony and regularity of the universe; each new-born day, each setting sun, each rolling year, seem to say, "*God is every where.*"

Oh when I am called to pass through "the dark valley and the shadow of death," and these surrounding proofs of the existence of the Omnipresent are receding from my view, may I feel and know of a truth, "*God is every where.*"

"There's not a place in earth's vast round,
In ocean deep, or air,
Where skill and wisdom are not found,—
For God is every where." B. B. H.

A QUESTION.

Why is it, that there is so much indifference in the minds of men in regard to their destiny hereafter, when at the same time they are so deeply interested in subjects connected only with this transitory state? We speak of those who care nothing for the things pertaining to a spiritual existence. They can meet each other, and talk on affairs which are in themselves of but little consequence—and become earnestly engaged in strife "about words to no profit"—and yet never raise the inquiry as though it should be answered—"If man die shall he live again"? Why are these things so? Will any of the indifferent ones give an answer?

N. H. Universalist.

My son, despise not the chastenings of the Lord; neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father the son in whom he delighteth.

THE EMIGRANT'S FAREWELL.

Away to the Prairies! the hour is at hand,
I must fly my sweet home to the paradise land,
Where the flowers are the brightest, the blue skies more clear,
And the wild wood is thronged with the Elk and the Deer

Away to the Prairies! Dear Father, farewell!
Oh dark is that word, as these tear-drops may tell;
Farewell, my lone Brother; we part not for long—
We shall soon join again in the hunter's wild song.

Away to the Prairies! Sweet Sisters, one kiss:
Belov'd! may your cups ever sparkle with bliss:
As bright be your lives as your roses, ye blest—
But forget not your brother, whose home is the West.

Away to the Prairies! O bitterest now
Comes the pang to my heart and the ice to my brow:
I kneel, but, my Mother, thy lips cannot bless*
Thy heart-stricken child, nor return his caress.

The death-dew is gathering upon thy pale cheek;
To tell thy soul's wishes thy breath is too weak;
Thy dim'd eyes droop, yet is written beneath
"The love of a MOTHER is stronger than death."

Away! dearest Mother, we're passing away,
Like the spring-loving birds from stern Winter's decay:
Thy home will be bright, but in mine may be tears—
Oh gild with thy spirit my desolate years!

Away to the Prairies! the parting is o'er;
My steed bounds with joy towards Missouri's far shore:
My dreams are of mountain, of river and plain:
—Will they bring me my home and my mother again?
Sheshequin, Pa. Aug. 1835. J. H. S.
New-Yorker.

* He was obliged to leave home at a time when his mother's decease was daily expected.

LAKES OF MICHIGAN.

As for general healthfulness of situation, I believe it is agreed that the banks of the small lakes which so abound in the peninsula are—when these transparent bodies of water are surrounded by a sand-beach, which is the case with about a third of them—among the healthiest. They are fed generally by deep springs, and in many instances are supposed to have a subterranean outlet; while so beautifully transparent are their waters, that the canoe suspended on their bosom seems to float in mid-air. These lakes abound with fish; and in some of them, of only a few acres in extent, fish have been taken of forty pounds weight. They generally lie imbosomed in the oak openings, and with their regular and almost formal banks crowned with open groves, these silver pools might be readily taken for artificial trout-ponds in a cultivated park. I need hardly add, that it is necessary to diverge, as I have, from the route generally travelled, to see these scenic gems; so numerous, lonely, and beautiful. Not one in a hundred has a settler on its banks; and I confess I take a singular pleasure in surveying these beauties, as yet unmarred by the improving axe of the woodman, and unprofaned by the cockney eyes of city tourists; nor would I change my emotions, while ranging alone over the broad meadows, traversing the lofty forests, or loitering by the limpid lakes of Michigan, for the proudest musings of the scholar who revels in classic land. It may argue a want of refinement in taste, but I confess that a hoary oak is to me more an object of veneration than a mouldering column; and that I would rather visit scenes where a human foot has never trod than dwell upon those gilded by the most arrogant associations of our race.

What are the temples which Roman robbers have reared,—what are the towers in which feudal oppression has fortified itself,—what the blood-stained associations of the one, or the despotic superstitions of the other, to the deep forests which the eye of God has alone pervaded, and where Nature, in her unviolated sanctuary, has for ages laid her fruits and flowers on his altar! What is the echo of roofs that a few centuries since rung with barbaric revels, or of aisles that pealed the anthems of painted pomp, to the silence which has reigned in these dim groves since the first fiat of Creation was spoken? (See page 3, 1835, 1836) to come to Winter in the West.

MESSENGER & UNIVERSALIST.

SATURDAY, SEPTEMBER 12, 1835.

THE DISCUSSION.

Orders for this work are coming in rapidly. Our friends will please exercise patience, and we shall answer them as fast as possible. The misfortune of losing, (an entire loss to us,) the 1st edition, has thrown us back considerable in time. We had orders, at the time of their loss, together with those we designed taking to Hartford, sufficient for the whole edition, and were making arrangements to put down a second of 1500. Under the circumstances, and for fear that we might not be ready for the Convention, we did not like to delay the Press for a larger edition now. We shall, however, have another out soon, so that all our present orders will be supplied in a few weeks. In the mean time we are in a measure compelled to cut short orders near by, where they can be easily supplied, to enable us to meet those from a distance, by merchants, &c. where, perhaps, there would be no subsequent opportunity of sending, without risking small packages by themselves, a great distance to the south and west. We doubt not for a moment that every one within convenient communication to this city will bear with us in this course, when the circumstances are all considered. As before observed, a very short time will enable us to accommodate all.

OLD UNIVERSALIST BOOKS.—No. VII.

"UNIVERSAL RESTITUTION vindicated against the Calvinists: In Five dialogues." Bristol, (Eng.) 1773, pp. 176, 8vo.

The name of the author is not given, but I suppose it might safely be attributed to Mr. Stonehouse. The work is well written, and purports to be a dialogue between "HUBER and WITFELTIUS"—the former an advocate of Universal Restitution on the principle of Calvinism Improved—the latter a thorough Calvinist. Of course, the chief topic of discussion is the extent of signification of the word ALL. Witfeltius acknowledges, in effect, that if Christ died for all absolutely, then mankind universally must be restored—for Christ died not in vain. He charges Huber with Arminianism, on the ground that he maintains universal atonement; and then proceeds to show that the word all is frequently used, in the scriptures, in a restricted sense. This Huber admits—but contends that the term cannot be restricted in the extent signified when used doctrinally. The following is a specimen of his reasoning:—

Our first Enquiry shall be concerning the Scripture Application of the Term ALL. We receive it as a Scripture Truth that, Rom. ix. 5, Christ is over all, God blessed forever: That, Acts x. 36, He is Lord of all: That, Heb. xii. 23, He is judge of all: That, Rom. x. 12, He is rich to all that call upon him; and that his Righteousness, called the Righteousness of God, Rom. iii. 23, Is by Faith of Jesus Christ unto all, and upon all that believe, for there is no Difference.

And we demand why is the Term All so readily and universally received in these grand Propositions in its utmost extent and Latitude? Why do we believe that CHRIST is God over all, Lord of all, and judge of all, unrestrictedly, and without Exception? The Answer is obvious; because these being doctrinal Propositions, to suppose the Term ALL in them to be hyperbolically intended would be at once to invalidate and set at naught the Power of Scripture Language.

Well then, and are not the following Propositions as truly doctrinal as the fore-mentioned? namely, are we not taught as Points of Doctrine that, Rom. viii. 32, God spared his own Son, but delivered him up for us all: i. Tim. ii. 6, That the Lord CHRIST gave himself a Ransom for all: That, ii. Cor. v. 14, 15, He died for all, that they who live may not live unto themselves, but unto him who died for them, and rose again from the Dead: That, Heb. viii. 11, All shall know him, from the least even unto the greatest: That, in Cor. xv. 23, As in Adam all die, so in Christ shall all be quickened; a Promise announced in Consequence of that great Event Isa.

viii. 6, He laid upon him the Iniquity of us all. Why must the Term All be deemed hyperbolical in the latter Class of Propositions, and not in the former? By what Marks does it appear to be more a doctrinal Truth, that CHRIST is God over all, blessed forever, or that he shall be the Judge of all; than that it is a doctrinal Truth that CHRIST is a Ransom for all; that the Iniquity of us all is laid upon him; that he died for all; that he rose again from the Dead for all; and that all shall know him, and be quickened by him?

The very same Question will likewise be demanded concerning the Term ALL MEN; we grant, because the Scriptures have assured us, that, Rom. 5. 12, Death hath passed upon all Men, for all have sinned; that, Verse 18, By the Offence of one (or one Offence) judgment is come upon all Men to Condemnation. That, Acts i. 4, God knoweth the Hearts of all Men. That, John v. 23, All Men must honor the Son even as they honor the Father.

With what pretence then can we affirm that the Term All Men is no Hyperbole in these passages, and yet that it is an Hyperbole in the following, viz. Tit. ii. 11, The Grace of God, which bringeth (or is in the Acts of bringing) Restitution to all Men, hath appeared. John xii. 32, When I am lifted up from the Earth I will draw all Men unto me. 1. Tim. iv. 10, He (CHRIST) is the Restorer of all Men, especially of them that believe. Rom. v. 19, As by one Offence Judgment is come upon all Men to Condemnation even so, by one Righteousness, the free Gift cometh upon all Men unto justification of Life.

If it be a Point of Doctrine that Death is passed upon all Men, and that by the Offence of one (or one Offence) judgment is come upon all Men unto Condemnation, for what Reason can it be presumed to be no Point of Doctrine, that CHRIST is the Restorer of all Men especially of them that believe; or that the Grace of God is about to bring Restitution to all Men; or that CHRIST will draw all Men unto him; or that as Judgment came upon all Men to Condemnation, so the free Gift cometh upon all Men unto justification of Life?

Again, the like Argument is to be founded upon the Term ALL THINGS.

The Scripture has assured us, and therefore we believe, that, Col. i. 17, Christ is before all Things, and by Christ all Things consist; that Eph. iii. 9, God has created all Things by Christ; that, John iii. 35, The Father hath given all Things into his Hands, and Eph. i. 22, Putteth all Things under his Feet; that Christ, Heb. i. 3, Upholdeth all Things by the Word of his Power, and, Heb. iv. 3, That all Things are naked and open unto his Eyes.

And have we not the like Reason to believe that, Col. i. 20, The Father hath reconciled by him all Things to himself, whether they be Things on Earth or Things in Heaven: Eph. i. 10, That in the Fullness of the Times he will gather together in one all Things in Christ, both which are in the Heavens and which are on Earth even in one: That, Col. i. 16, All Things are created by him and for him; That, Rom. xi. 36, For him, and through him, and to him are all Things: That, 1. Cor. xv. 28, When he saith all Things are subordinated unto him, it is manifest that he is excepted (and he only) who subordinated all Things unto him, that God may be all in all.

And, lastly, the same Reason avails for us by Force of the Term Every Man. We believe, because the Scripture asserts as a Doctrine, that, 1. Cor. xi. 3, Christ is the Head of every Man: That, Mat. xvi. 27, He will reward every Man according to his Works: That 1. Cor. iii. 13, Every Man's Works shall be made manifest: That, Rom. iii. 4, God is true, and every Man a Lyar.

And are not the same Terms propounded to

us doctrinally, when we read that, Heb. ii. 9, By the Grace of God he tasted Death for every Man; or, He tasted Death for every one, God only excepted: That, John, i. 9, He enlighteneth every Man that is born into the World: Isaiah xxxi. 7, Every Man shall cast away his Idols: That, Phil. ii. 10, 11, In the Name of Jesus Every Knee shall bow, of Things in Heaven and Things on Earth, and Things under the Earth; and every Tongue shall confess that Jesus Christ is Lord, to the Glory of God the Father.

For as it is undeniable that the most important Doctrines of our Faith rest, for their Support, upon the Terms All, all Men, all Things, every Man, &c. it is most unreasonable to deny that the Doctrine of an universal Restitution must likewise stand supported by the very same Terms.

The subjoined remarks are in reply to a cavil on the part of Witfeltius:—

We will then proceed from Generals to Particulars. When you Calvinists contend for the Faith, as you usually do, in a masterly Manner, with the Papists, Pelagians and Socinians, demonstrating that the whole Race of ADAM is fallen from God, and born the Children of Wrath, you make no Scruple to alledge your Proofs from Rom. iii. 23, All have sinned and come short of the Glory of God. Gal. iii. 22, God hath concluded all under Sin; and, from James ii. 10, Whosoever keepeth the Law and yet offendeth in one Point, he is guilty of all.

And when you would prove that we cannot be justified by the Works of the Law, you argue with great Skill and Abilities, from Gal. iii. 10, Cursed is every one who continued not in all Things that are written in the Book of the Law to do them. Phil. iii. 8, I account all Things but Loss for the Excellency of the Knowledge of Christ. Gal. ii. 16, By the Works of the Law shall no Flesh be justified.

And when you would prove that our best Works have Nothing in them deserving our Restitution to God, and that there are no superabundant Works in the Saints, you argue, from Luke xvi. 10, When you have done all Things commanded you say we are unprofitable Servants. James iii. 2, In many things we offend all. 2. Cor. v. 10, We must all appear before the Judgment Seat of Christ, that every one may receive the Things done in the Body, whether they be good or bad. Isa. lxiv. 6, We are all as an unclean Thing, and all our Righteousnesses are as filthy Rags.

It is notorious I say, that in these and many other Points you insist upon the unlimited Acceptions of the Terms All, All Things, every one, and that these must be so accepted because they pronounce concerning Points of Doctrine; and your Reason is undoubtedly sound and good.

With what Confidence then can you deny us the Force of that Reasoning which you urge yourselves? the same Force of the same Terms in Passages equally doctrinal?

Are the Passages you insist upon in any Degree more doctrinal than those which assure us that Christ gave himself a Ransom for all; that God laid upon him the Iniquity of all; that Christ is the Restorer of all Men, especially of them that believe; that he tasted Death for every Man, or for every one, God only excepted; that he is about to bring Restoration to all Men; that the Father has reconciled in him (his CHRIST) all Things to himself; that as in Adam all die, even so in Christ shall all be quickened; that God shall be all in all.

Witfeltius now resorts to the use of the term many—as "the Son of Man came to give his life a ransom for many"—and he contends that by this term, the word all must be explained. In this case, as in many others, he cites from "Edwards' Reduc Veritas." Huber thus rejoins:—

I answer first to your Brethren who make All

and Many Terms equivalent, that, relying upon no better Authority than they produce, We have the same Right to expound the Term *Many* by the Term *All* as they have to expound *All* by *Many*; and we can assert this with a far better Grace and Reason than they can assert the other, because *Many* are surely in the Term *All*; whereas *All* are not included in the Term *Many*.

But, 2dly, this Limitation of the Term *All* is very unfairly urged by you, who contend so strenuously from Rom. v. 15, that by the *Many* who are dead thro' Adam's Offence we are to understand all Men; and that by the *Many* who are made Sinners by ADAM's Disobedience we are to understand the whole Race of ADAM.

It becomes you to consider that, by a precarious Interpretation of Scripture Terms, we reflect no Honour on the Word of God; neither can any System be established by such among Men of Judgment and Impartiality. The Key which must be forced may be at once pronounced upon as unfitting the Lock.

The following is a pointed argument—an argument which I am satisfied, no man can successfully oppose:—

Since it would be Sin and Presumption in the World to believe that CHRIST died for them, without his Testimony for so believing; and unless CHRIST did indeed die for them; it will follow, that neither could the World be condemned for their Unbelief, or for not believing in the Name of the only begotten Son of God, unless it were true that CHRIST died for them:—But we are well assured that the World shall be condemned for not believing that CHRIST died for them; therefore the Death of CHRIST for the World must be a true Testimony.

This last Inference stands upon no less an Evidence, than that no Guilt can ever attend the refusing to believe a Lie. Could it be once proved that the Lord, CHRIST, died not for the World, it would become a Lie, to affirm that he did die for the World; and to believe a Lie is so far from being a Man's Duty, that, 2. Thess. ii. 2, it is one of the greatest of all Curses.

John iv. 14, We have seen and do testify that the Father sent the Son to be the Restorer of the World. CHRIST cannot be sent or appointed to restore, but in Consequence of his having redeemed by his Death. This is so, fundamentally a Gospel Truth, that the Christian Faith is held forth to Mankind with the Supposition of it's being a Fact on which they may most firmly and securely depend. For it being certain that no Man can be called of God to receive for a Truth that which is not indeed and most strictly true; and that every Man in the World is, or shall be, called of God to receive the Gospel for a Truth; the very Call of God, to all Men every where to believe, must import it to be a fast and real Fact that CHRIST died for every individual man in the whole World.

Yea, if the Gospel Calling did not import, 1st, that the Death of CHRIST was so destined for the whole World as to comprehend every individual in it; and, 2dly, that in Pursuance to his Death for, CHRIST is appointed to be the Restorer of the World, with every Individual in it; it could neither be the World's Duty to hearken to the Gospel Calling, nor it's Condemnation to reject the Gospel Calling, in that it can neither be our Duty to receive, nor our Crime to reject that Calling which concerns us not, and which is not our's, neither was intended of God for us.

So surely then as it is equally every Man's Duty to believe the Gospel, every Man must be equally interested in its Report. And because the perfect Restitution of every Man is destined to happen in Consequence of his Redemption; that is, because CHRIST is appointed to effect the Restoration of every individual Son of ADAM, as the destined issue or final event of his having redeemed every Son of ADAM; or because the full End and Purpose of CHRIST's Redemption

(namely his Restoration of us; must be accomplished in every individual Man either by Means of Gentleness or Severity: CHRIST is called emphatically the Restorer, as well as the Redeemer of the whole World.

I could quote many, very many other interesting and powerful passages from this work—but must forbear. I will add in conclusion, that Mr. Stonehouse appears to have been a learned man. He quotes freely from the Syriac, Hebrew, Greek and Latin languages—so freely, indeed, as to render himself obnoxious to the charge of pedantry.

A. C. T.

TOUR TO NOVA SCOTIA.

By several of the eastern papers we perceive that Br. W. S. Clark has recently made a visit to the British Provinces, proclaiming the glad tidings of the Gospel in several places where they have never before had the pleasure, we believe, of hearing its sound from the lips of a preacher.—The first place he visited was Cumberland, where he was invited by Br. Amos Seaman. Here he preached several times and found a number of devoted friends. Thence he proceeded to Amherst, a distance of ten miles, where he preached on Sunday. At the close of the afternoon discourse, notice was given that a Rev. Mr. Smith, Methodist, would immediately commence services. Br. Clark has the following observations on the sermon:

"You will not be surprised to learn that his sermon contained many palpable inconsistencies; for it is nothing more than what might be expected from one coming from that source. Did I not give him credit for being honest, I should be guilty of violating my own conscience; for he frankly conceded his inability to express the sentiments which he advocated in an unobjectionable manner, or of controverting the argument which had been urged against it. 'But,' said he, 'we ought not to build our hopes of immortal happiness on the reasonableness of things, or on the mercy of God, for reason is carnal and God is just.' This was his logic. My only motive, however, in noticing this discourse, is simply to answer, in a very brief manner, a question which he politely requested his hearers to reflect upon seriously. I will quote his own words. 'What must be the feelings of a poor miserable sinner, stretched upon a dying bed, who believes that the wages of sin is eternal death,' and that 'God out of Christ is a consuming fire?' What must be his feelings? Why surely he must be filled with trembling, shuddering and fear, as all those emphatically are, who are so unfortunate as to believe a lie!" Where do we read that God out of Christ is a consuming fire? Not in the Bible, for that contains no such sentiment. And what is meant by the phrase, 'the wages of sin is eternal death,' I know not; sure I am that no such phrase occurs in the 'Ever Blessed Book.' In my humble opinion, if the Rev. gentleman had studied his Bible as thoroughly as he has the 'poet's muse,' he would have known better than to quote spurious texts for genuine passages of scripture."

The brethren here and at the former place, he says, are strong in the faith of Universal Restoration, and quite desirous that a preacher should settle among them.

He next visited Westcoot, Province of New-Brunswick, where he found a venerable brother in the faith, who had lived eighty-four years without hearing what he conceived to be the gospel, preached. One service was held at his house, at the close of which, he said to some friends, "Ah! I have always assured you that I should yet have the pleasure of hearing what I believe to be truth preached in this town; but ye were faithless and unbelieving."

The next place he visited was Dorchester, where he preached in the Court House to a large audience. Here he met with a young man of uncommon intelligence who has recently become strong in the faith. He is the son of a clergyman of the established Church, is destined for the Bar, but will most likely exchange that for the Pulpit.

The next day he was conveyed to Salisbury, eighty miles distant, and from thence to St. Johns, the last place at which he preached. At this place a Chapel was obtained for him to preach in and the house was completely filled.

There are many wealthy and zealous friends in St. Johns. They even now talk of forming a Society and erecting a Church, and Br. Clark closes the account of his tour, with a strong conviction that there will be a flourishing society there within a very few years. God grant that his expectations may be fully realized.

AN INQUIRY.

We perceive by the last Inquirer and Anchor that Br. Williams has been favored with a question from a Mr. "G. Coles," a Methodist, in substance this—How can you reconcile the supposition that Universalism is true, with the justice and mercy of God, in keeping man in ignorance of it so long? Is this inquirer the Rev. Geo. Coles, formerly editor of the Christian Advocate and Journal? If so, suppose you ask him, Br. Williams, to intercede for you, in getting your reply through the Methodist paper. If he hesitates, just jog his memory a little about a certain converted Universalist in Southold, L. I. who was an active professor of that sentiment, but was eventually compelled to flee to the ark of Methodism, (vide Christian Advocate, two or three years since.) A recurrence to his own courtesy on that occasion may aid him in asking favors of others.

NOTES ON THE SCRIPTURES.

Thus saith the Lord, Let not the wise man glory in his wisdom. Jer. ix. 23.

The prophet, in the next verse, mentions the true source of glorying, as the reader may see. But no man should glory in mere human wisdom. The wisest man on earth is sensible of many deficiencies. Though reason be a noble endowment, yet human knowledge is necessarily limited; and the strongest and best cultivated minds are unable to grasp many subjects. Such, for example, are the existence and perfections of God. The light of reason, it is true, shows mankind, almost universally, that there is a God. And in this age of the world, it appears to us that some of his perfections are so plainly manifested in his works, that they may be clearly seen and known: Yet, I suspect, much of the knowledge which we suppose we have obtained by the light of reason alone, is in fact derived from the scriptures. I judge this to be the fact, from the circumstance that in every region, destitute of the light of Revelation, though men may have apprehended the existence of God, they have grossly erred, concerning his attributes and character. "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds and four-footed beasts, and creeping things." Rom. i. 22, 23. See 1 Cor. i. 21.

Not only so, the strongest minds are sometimes the victims of delusion, and left to the dominion of the most unnatural and extravagant fancies. Witness the delusion of our forefathers, respecting witchcraft. Their minds were strong and active, as is evident from the records of their deeds, and from the memorials which they have left behind them. But shrewd, sagacious, and clear-sighted as they were, in other respects, they firmly believed that witchcraft was practised in the land, and they assisted in destroying those whom they believed to hold communion with the powers of darkness.

Knowing that the most vigorous intellects are liable to such weaknesses and delusion, when unassisted by the light of Revelation, for what reason should the wise man glory in his wisdom? Indeed, in our personal affairs, on earth, the wisest of our race cannot foresee, with certainty, the effect of circumstances which are perpetually transpiring. Certain events may seem desirable; yet they prove disastrous. Others are regarded as hurtful; yet they prove beneficial. Instead therefore of glorying in our own wisdom, we should rather glory in our heavenly Father and in his benevolent character, as directed in the context; and evermore rejoice in the belief that all the circumstances of our existence are under the direction of an all-wise Being, who watches over us, and protects us from harm.

Trumpet and Magazine.

HOW TRUE

We have often said (says the Star and Universalist,) that, did those who profess to believe in endless misery, realize this sentiment as they ought, they would either reject it, or give themselves up to despair. We have the following remarks touching this subject, from the pen of Br. Thompson of the "Pilot."

I dare not think of it.

An excellent lady, in conversation with one of her neighbors, not long since, upon the subject of religious doctrines, was affectionately inquired of, how she could enjoy herself a single moment, believing as she did, in the endless misery of a great part of the human race. 'O, I dare not think of it,' was the laconic, but consistent reply.

The above, reader, is but a single case while many thousands actually exist, showing the fallacy and poisonous effects of this mammoth error, the doctrine of unceasing wo. It has long been the wonder of wonders with many, how any person having this faith, can retain his reason, or enjoy a moment's rest; but if we take the trouble to inquire of those who once embraced it, but have now gotten the victory over, and even over its image, or if we will observe attentively the acknowledgments of many honest & unsuspecting persons still numbered with its adherents, we shall discover the secret—the mystery is unriddled—'they dare not think of it.'

Many persons succeed in driving this unlovely doctrine from their mind while health is unimpaired and busy cares employ each fleeting hour; yet when that which teaches man himself, and makes him feel his nothingness, the hour of failing strength or tottering age, shall overtake them, and force their thoughts across 'death's narrow isthmus,' what must be the state of their mind? Then they must think of that which before they never dared to think of.

But reader, can that be the truth of heaven which so destroys our peace, or which is so revolting to our better feelings that we dare not permit it to enter the temple of our thoughts? Can that be true which has made so many desolate and wretched hearts, and sunk so many to a premature grave? The voice of heaven and earth must answer No! No!

The truth, as it is in Jesus always gives comfort—look at the following scriptures—'There is peace in believing and joy in the Holy Ghost.' But does any body find peace in believing in endless wo? no; they dare not think of that.—Then it is not the truth. Again says the apostle, 'We who have believed do enter into rest;' but does a belief in endless wo give rest? No; then it is not the truth. Again, 'believing we rejoice with joy unspeakable and full of glory.' What is it that causes such unspeakable joy, such fullness of glory? Why, the truth to be sure. But does a belief in endless wo produce such effects? No; for they who believe it say they 'dare not think of it.' Then certainly that doctrine is not the truth.

In conclusion, dear reader, think of this; never suffer yourself to believe or support a sentiment of religion which fills you with inexpressible dread and horror.

THINGS ARE CHANGING.

Things are changing. That things, religious things, are changing, and for the better, must be apparent to every man who uses his eyes. Calvinism! once proud crested Calvinism! the places which once knew her now know her no more. The gold has become dim and the fine gold has changed. Infant damnation! The blessed doctrine, that there are 'infants in hell not a span long, and hell is paved with the skulls of infants'—where is this doctrine now? Why it is in the creed, but it is seldom taken into the pulpit. Yes, it is now quite generally conceded, that God would be cruel to torment little in-

fants forever, and the opinion is fast gaining ground that it would be equally as cruel thus to torment grown children!

A hell of real fire. How strangely has this place been modified within twenty or thirty years! It is in the present day—except when such a man as Burchard gets hold of the bellows—seven times cooler than it was wont to be cooled. Surely things are changing.

The number that will be saved. It was once thought that but few, very few, of the human race would be saved, probably not more than one in a hundred. Now grave divines have concluded to enlarge the gospel net, and 'fishers of men' are quite unanimous in the opinion that more than one half will be caught. I think it is the noted Dr. Beecher, who says, that the number of the damned will bear no greater proportion to the saved, than the number of convicts in our prisons, do to the whole population.—Surely this is the road that leads to the city of your God, of which glorious things are spoken, even great joy for all.

Doctrines are not only changing from bad to better, but the means are fast departing from the hands of the self-styled orthodoxy, to perpetuate their creeds, confessions, catechisms, &c. Once (see statutes of Conn. p 675,) every house holder was required by law to 'keep a supply of orthodox catechisms.' Once the Westminster catechism was taught in all our schools, and the strong arm of civil power exercised to sustain 'Orthodoxy,' and disfranchise those who, thinking for themselves, thought 'orthodoxy' false, and dared to express it. But things are changing and, changing for the better. In our glorious Bill of Rights, the principle is already fixed. 'Congress shall make no law respecting religion or prohibiting a free exercise thereof.' One more change is worthy of being noted. Once it was thought 'the minister' was something more than earthly—a superior order of being. Little children were struck with awe when they beheld him.—women paid him the reverence of fear—and old men did not think it possible for 'their minister' to do wrong, or preach false doctrines. But things are changing. Ministers are now respected if they are worthy of respect, and not because they are ministers. That they preach false doctrines is more than hinted; that they are far from infallible is not doubted. The mere assertion of a D. D. will not pass muster now. People are calling for the law and the testimony, or a 'thus saith the Lord.' That there are some who do not keep pace with these changes, is lamentably true, and all the reflection which they can possibly have to console themselves with, is, that they are far behind the intelligence of the age.

Inquirer and Anchor.

HOW SUSQUEHANNA ASSOCIATION.

Will the friends in the vicinity of Honesdale, Pa. ascertain, immediately, whether it will be convenient to hold this Association in that village? It is expected the meeting will be very large, and possibly the conveniences may not be sufficient for the multitude. If so, it had better be held at Brooklyn—and timely notice should be given. It is to be hoped that every society in Tioga, Bradford, Susquehanna and Wayne counties, Pa. will prepare their delegations so as to be represented. Per order,

SAMUEL ASHTON.

Religious Notices.

Br. Job Potter of Cooperstown, N. Y. will supply Br. Le Fevre's desk, on the 2d Sabbath in Sept. (13th.)

Br. T. F. King will preach in New York, 3d Sabbath in September, (20th.) in the Orchard-st. Church in the morning, and Greenwich, afternoon and evening.

Br. Jacob Myers will preach at Hightstown, New Jersey, 2d Sunday in September, (13th.)

For remainder of Religious Notices, see 3d page.

Services at the Orchard-st. Church,

Will be held in the Lecture Room to-morrow. The School Rooms have been opened in connection with it, so that it will be much more comfortable than on Sabbath morning last.

* * We forwarded on Saturday last a small supply of the Discussion to Boston. Friends at the east can obtain them at the Trumpet Office, 40 Cornhill; of B. B. Mussey, 31 Cornhill, and Marsh, Capen & Lyon, 132 Washington-st. Shall be prepared to forward more soon.

PHILADELPHIA DISCUSSION.

Just Published,

And for sale at this Office, the interesting Controversy between EZRA STILES ELY, D. D. and ABEL C. THOMAS, on the conjoint question—"Is the doctrine of Endless Punishment taught in the Bible—or does the Bible teach the Final Holiness and Happiness of all Mankind?" which has been given through the Messenger and other papers within the twelve or eighteen months past.

The work contains seven letters from Mr. Thomas, in addition to those already published, giving some of the proofs of Universalism, the whole forming a volume of 288 pages, large 18 mo. fine paper, at 62 1-2 cts. single, with the customary deduction by the quantity.

We take pleasure in presenting the following notice of the Discussion from the "New-Yorker," a valuable weekly Journal of Literature and Intelligence, published at No. 20 Nassau-street N. Y.

DISCUSSION OF UNIVERSALISM.—Mr. P. Price, No. 2 Chatham-Square, has just issued in a neat little vol. of 306 pages, a series of letters which were interchanged between Rev. Ezra Stiles Ely, D. D. a distinguished Presbyterian Divine, and Rev. Abel C. Thomas, equally distinguished among his own people as a prominent advocate of the Universalist faith, devoted to the discussion of the theological tenets which so widely separate their respective denominations. To any one who has a desire to examine this subject we can cordially recommend this volume as containing the main positions on both sides more clearly stated, happily condensed, and forcibly argued than in any work of the kind (and they are not few) with which we are acquainted. As a specimen of critical acumen and logical deduction, the Letters are worthy the attention of the general reader.

FIFTH VOLUME

OF THE

New-York Christian Messenger and Philadelphia Universalist.

Edited by T. J. SAWYER, A. C. THOMAS & P. PRICE.

In calling the attention of the public to the 5th volume of this paper, little need be said in explanation of its course and character. It is now on the last quarter of the fourth volume, a period of time abundantly sufficient to develop its leading features. The steady, (though limited) improvement which has taken place in its list of subscribers, from year to year, since its commencement, is an evidence that its general course has not been wholly disapproved of.—The only pledge that its conductors can give for the future, is, that no efforts will be spared to sustain what little of reputation it may have acquired, and as far as in them lies to improve upon the past. And to this end they ask the countenance and aid of writers in the denomination, by occasional contributions to its columns. Its list of contributors has been limited, but to those few many thanks are due for their zeal and industry. It is hoped the number of these devoted friends may be considerably increased.

To agents and patrons who feel more especially interested in the welfare of the paper, the publisher would say, that although the list is regularly increasing, it still needs considerable additions to suitably remunerate those engaged in its management. May we therefore be allowed to ask of friends additional efforts in extending its circulation. With a little exertion, the list can unquestionably be much increased; and if the paper is at all serviceable in the promotion of Bible Truth, every additional copy that is put in circulation is a noiseless but powerful preacher of the glorious doctrine which it espouses. Words need not be multiplied on this particular. Shall we rely on the desired aid in commencing its 5th volume?

In addition to the foregoing, the publisher has the pleasure of stating, that Br. C. F. LE FEVRE, Pastor of the Third Universalist Society in New-York, and who is very favorably known throughout our denomination, sailed from New-York on the first inst. on a tour of six or eight months through Europe. Arrangements have been made with him for a regular correspondence through the Messenger, during his absence, which it is believed will add greatly to the interest of the forth-coming volume. We shall be furnished with a sufficient supply to commence a regular weekly publication of his letters with the 5th vol. first Saturday in Nov.

TERMS. The "New-York Christian Messenger and Philadelphia Universalist" will continue to be published as heretofore simultaneously in New-York and Philadelphia every Saturday, on good paper, in royal quarto form, at \$2 per ann. in advance. The 5th vol. will commence on the first Saturday in November, 1835. Publishing offices, No. 2 Chatham-Square, foot of Bowery, New York, and 132 Chesnut-st. Philadelphia. Letters to be addressed, post paid, to P. Price, 2 Chatham-Square, N. Y. P. PRICE.

THE RESURRECTION.

For Christ must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. * * * For this corruptible must put on incorruption, and this mortal must put on immortality.—PAUL.

Silence reigns!—
E'en thought is hushing;
Angels' songs
No more are gushing;
Love has ceased
Its gentle lisp;
Breeze to breeze
No sigh is whispering.
Time its end
Is meditating;
Death and sin
Their doom are waiting.

Hark! a noise
Like echoing thunder
Rolls its tones!
Earth sinks in wonder.
Time, this hour
Seals your dominion,
Checks your course,
And binds your pinion.
Sin, your reign
Is past for ever!
Death, your power
Has ceased to sever.

Sound the trump!
Hear it ye mountains,
Ocean's depths,
And hidden fountains!
Hear it! grave,
For victims yawning!

Lo! it brings
You solemn warning;
From you is
Your sceptre taken;—
Hear it dead!—
In Christ awaken!

Lo! they burst
Their deathful slumbers;
Lo! they rise
In countless numbers;
Thronging on
To Heaven's portal,
Clothed in robes
Of life immortal;
Shining hosts
Of angels meet them
And with songs
Of rapture greet them.

Tears are wiped
From every feature;
Gladness dwells
In every creature;
Not a heart
Is scathed with sorrow;
Not a brow
Doth anguish furrow;
Love unites
And nought can sever;
God is all
In all forever.

Universalist and Ladies' Repository.

REFLECTIONS ON DEATH.

I have seen one die; she was beautiful; and beautiful were the ministries of life that were given her to fulfil. Angelic loveliness enrobed her; and a grace as if it were caught from heaven, breathed in every tone, hallowed every affection, shone in every action,—invested, as a halo, her whole existence, and made it a light and blessing, a charm and a vision of gladness, to all around her; but she died! Friendship and love, and parental fondness, and infant weakness, stretched out their hands to save her; but they could not save her, and she died! What! did all that loveliness die? Is there no land of the blessed and lovely ones, for such to live in? Forbid it reason, religion!—bereaved affection and undying love! forbid the thought!—It cannot be that such die in God's counsel, who live even in frail human memory for ever!

I have seen one die—in the maturity of every power, in the earthly perfection of every faculty; when many temptations had been overcome, and many hard lessons had been learned, when many experiments had made virtue easy, and had given a facility to action, and a success to endeavor; when wisdom had been learnt from many mistakes, and a skill had been laboriously acquired in the use of many powers; and the being I looked upon had just compassed that most useful, most practical of all knowledge, how to live, and to act well and wisely; yet I have seen such an one die!—Was all this treasure gained, only to be lost? Were all these faculties trained, only to be thrown into utter disuse? Was this instrument,—the intelligent soul the noblest in the universe,—was it so laboriously fashioned, and by the most varied and expensive apparatus, that, on the very moment of being finished, it should be cast away for ever? No, the dead, as we call them, do not so die. They carry our thoughts to another and a nobler existence. They teach us, and especially by all the strange and seemingly untoward circumstances of their departure from this life, that they, and we, shall live for ever.

I have wandered among the tombs of such a people; I have wandered through the far-famed cemetery, that overlooks, from its mournful brow, the gay and crowded metropolis of France; but among the many inscriptions upon those tombs, I read scarcely one,—I read,—to state so striking

a fact with numerical exactness,—I read not more than four or five inscriptions in the whole Pere La Chaise, which made any consoling reference to a future life. I read, on those cold marble tombs, the lamentations of bereavement, in every affecting variety of phrase. On the tomb of youth, it was written, that 'its broken-hearted parents, who spent their days in tears and their nights in anguish, had laid down here their treasure and their hope.' On the proud mausoleum where friendship, companionship, love, had deposited their holy relics, it was constantly written, 'Her husband inconsolable;' 'His disconsolate wife;' 'A brother left alone and unhappy' has raised this monument; but seldom, so seldom that scarcely ever, did the mournful record close with a word of hope,—scarcely at all was it to be read amidst the marble silence of that world of the dead, that there is a life beyond; and that surviving friends hope for a blessed meeting again, where death comes no more.

Oh! death!—dark hour to hopeless unbelief! hour to which, in that creed of despair, no hour shall succeed! being's last hour! * * * death! what art thou to the Christian's assurance? Great hour of answer to life's prayer; great hour that shall break asunder the bond of life's mystery; hour of relapse from life's burden; hour of reunion with the loved and lost; what mighty hopes hasten to their fulfilment in thee! What longings, what aspirations,—breathed in the still night, beneath the silent stars,—what dread emotions of curiosity,—what deep meditations of joy,—what hallowed imagings of never experienced purity and bliss,—what possibilities shadowing forth unspeakable realities to the soul, all verge to their consummation in thee! Oh! death! the Christian's death! what art thou but the gate of life, the portal of heaven, the threshold of eternity!

Dewy's Sermons.

SUN-SET.

"When day, with farewell beam, delays
Among the opening clouds of even,
And we can almost think we gaze
Through golden vistas into heaven;
Those hues, that makes the sun's decline
So soft, so radiant, Lord! are thine."

Moore.

We have just taken our last look, for the day, at the great king of lights in our Solar System. We have witnessed the golden beauties of a summer sun-set; and it has filled us with the spirit of contemplation. From the rough ascent of the "rock-ribbed" hill, we beheld the gorgeous scene of nature in her dress of many colored hues. The hill-top, forest, valley and stream, reflected the mellow light into its departing beauty, and there we gazed till the soft rays had one by one departed, and the last faint beam of day had receded into misty twilight.

It was then we were in a mood for thinking. And we asked ourselves this question. What—if we knew that on the morrow this bright orb, just sunk in glory, was to rise—not as he arose this morning to give a beautiful light and refreshing heat—but with rays so intense as to render miserable the inhabitants of this "terraqueous ball;" scorching them beneath his outpourings of fire—gradually—yet sure—inevitably sure to devour them at last in one terrific sea of flame! Who would not choose this moment to lie down in death, and be at rest with the beasts that perish? We thought of that moment when the sun of our earthly existence was to go down in death—and that if then it would rise in eternity only to behold us weltering in ceaseless torments, it were better that annihilation should come at once—or—that we had never existed!

We thought again. What if we were persuaded that this sun-set just witnessed was the last with us and those around us. That instead of another day, bright and redolent with bliss—

one long, dark, cheerless, endless night must ensue! Heavens! the very thought was horror! We thought of him who had no hope beyond the grave; and how apt the comparison!

"To be or not to be—that's the question."

If not to be, then all the glories made still more glorious by the sun of man's earthly existence are but empty, solemn mockery!

Our thoughts turned to the gospel! And how did our soul burn within us! We there beheld the sun of righteousness already arisen with healing in his beams—dispensing his radiant light and heat over a once benighted world!—As sure as we had hope that the bright king of day would again come forth in splendor from the east—so firmly did we trust in the word of Him who hath brought life and immortality to light in the gospel of his Son. We rejoiced with joy unspeakable; and as

—twilight lingered still

On forest, stream, gray rock and silent hill;

we bade adieu to the scene of our contemplation, praising God for that hope which the night of death cannot quench in its darkness—and praying in the beautiful language of another, that our last moments might be "tranquil as the unruffled lake, when the soft rays of the setting sun are reflected from its surface, and leave promise of a glorious morning to come."

Star and Universalist.

Universalist Books.

For sale, wholesale and retail, at No. 2 Chatham-Square foot of Bowery, N. Y. 132 Chestnut-st. Philadelphia.

Ballou's Notes in illustration of the Parables—75 cts.
Ballou's XXVI Lectures on important doctrines—\$1.
Ballou's XXV Select Sermons on various subjects—\$1.
Ballou's XI Sermons delivered in Philadelphia—37 cts.

Also Ballou's IX Sermons, delivered in Philadelphia.
Ballou's Examination of the doctrine of future Punishment—50 cts.

Ballou's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—75 cts.

Ancient History of Universalism, by H. Ballou 2d.—\$1.

Modern History of Universalism, by T. Whittemore—\$1.

T. Southwood Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.

Life of John Murray—Whittemore's much improved edition 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts.
Streeter's News from Three Worlds—25 cts.

Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

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Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

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Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

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R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Christian Messenger, Vols. 1, 2 and 3, bound—\$6, 50 together with a great variety of Pamphlets, Sermons, &c.